

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, JULY 8, 1815.

No. 6.

ESSAYS AND PARAGRAPHS,

ORIGINAL AND SELECTED.

REFLECTIONS FOR SATURDAY EVENING.

"Bless the Lord, O my soul! O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind." PSALM CIV.

SITTING down to rest, at the close of the week, from our little labours, we were involuntarily led to meditate on Him who "in six days made the heaven, the earth, the sea, and all that in them is." The Psalmist's exclamation:—"Bless the Lord, O my soul! O Lord my God, thou art very great; thou art clothed with honour and majesty," glowed in our heart and burst from our lips.—We vowed to dedicate to his immediate service the evening of that day, in which God finished the work of Creation by forming "man in his own image," breathed into him an immortal soul, and endowed him with capacities to enjoy eternal blessedness, and be an heir of everlasting glory. The Creation, the fall of man, the glorious redemption, the effusion of the Holy Spirit, the Scriptures of Truth, the spread of the gospel, the blessings we enjoy in this world, connected with the promise of eternal life hereafter, kindled in our bosom a flame of adoration that raised us far above the paltry cares and delusive pleasures which usurp the empire of our souls, and alternately occupy the precious moments of existence. While under the influence of these feelings, we could have smiled at torture, and rejoiced at the prospect of martyrdom. Raising our eyes to the splendid firmament, we exclaimed with the poet—

"O! lives there, heaven! beneath thy dread expanse,
"One hopeless, dark idolator of chance,
"Who mould'ring earthward, reft of every trust,
"In joyless union wedded to the dust,
"Could all his parting energy dismiss
"And call this barren world sufficient bliss?"

We exulted that such besetted folly was not ours; "we thanked God that we were not" as the benighted heathen, as the grovelling sensualist, or as the impious and gloomy atheist. But a moment's reflection, a single effort at self-examination, let us down from our transient elevation and sunk us in the deepest self-abasement. We felt that it was a poetical, rather than an evangelical flame on which we had risen. We took a retrospect of the past week; we asked of its hours "what report they had borne to heaven?" We examined the register of our thoughts; recalled the emotions of our heart: Every

hour had been employed in the service of the world; every thought engrossed by the concerns of this mortal life; and in vain did we examine the emotions of our heart, hoping to find among them, that "hungering and thirsting after righteousness," that habitual aspiration after holiness, which might witness our spirit to be born of God. We felt, that while the earth is cursed with but few, who have so far smothered the Divinity within them, as boldly to deny the existence of a "GREAT FIRST CAUSE," the Christian world, nay, the Christian Church embosoms innumerable multitudes of the "fools who say in their hearts there is no God," and who, by their lives, deny his existence, or calumniate his attributes and brave his power. Let us then, fellow-Christians, habitually, yea, continually, cherish the consciousness; that an omnipresent, holy God, is ever among us, and will demand a strict account of the time, talents, and various blessings which his goodness lends to prepare us for the enjoyment of his immediate presence—the sight of his unclouded glory. Filled with this consciousness, we shall, while we labour in our various avocations, keep our minds steadily fixed on the great end of our existence; we shall "use this world as not abusing it;" whatever we would that men should do unto us, the same we shall do unto them; accounting ourselves "unprofitable servants," we shall place our whole trust in God, looking unto him, through Jesus Christ, who is the author and finisher of our faith; and, "the grace of God abounding in us," we shall be thoroughly fitted for every good word and work.

If our religion be genuine it will be felt; and if it be felt, it will influence not only our external conduct, but the thoughts of our minds, and the affections of our hearts. To our thoughts it will impart steadiness, purity and elevation; to our affections that tenderness and heaven-born sanctity which breathed in every emotion expressed by the divine personage, who for us became "a man of sorrows and acquainted with grief." But the contemplation of, an object far distant can but feebly affect us; our offerings of worship must be made to a God whose presence we recognize, or they will not proceed from the heart. This recognition of the Divine presence must be habitual, or it can have no real existence, or, at least, no salutary influence.—It is that cold assent to the belief on which rests all our hope, that distance from God, that practical atheism which we carry to the sanctuary, nay, to the very table of the Lord, which exposes our lives to all the error and all the ravages of sin; and our hearts to all the pollution of unholiness, and all the wretchedness of a life without hope. Had the awful sword of justice flamed in the sight of our first parents over the forbidden tree; would they have plucked its deadly fruit? Or had the beneficent Jehovah, or the smiling ministers of his love been ever present to their corporeal senses, could they have transgressed? To brave the terrors of Omnipotence seems easier than to

rebel while surrounded by the ministers of his love; of these the earth is full: Not a cloud that flies, not a shower that falls, not a bird that skims the air, nor a flower that unfolds its beauties to the sun, but bears to man some message of His love who formed them all.— Let us then endeavour to keep our ears ever open to the heavenly messengers; our hearts ever hallowed to divine impressions; and our eyes ever watchful to perceive God in every thing. C.

“ With pleasure we learn, that the Bishop of the Episcopal Church in the state of New-York, is attempting to raise a fund to send a young man named Eleazar Williams, a son of a chief of the Iroquois nation, who has received an English education, among the Indian tribes as a schoolmaster, catechist and lay reader; and to defray the expenses of publishing in the Mohawk language, the common language of the Six Nations, of which the Iroquois is one, portions of the Bible, common prayer-book, select portions of the gospels, and of the historical books of scripture, the whole forming one volume, which had been translated and published more than a century ago; revised and republished; and now to be published again, under the superintendence of Mr. Williams, to be by him distributed among the tribes whose language he speaks, in order to disseminate the mild doctrines of Christianity. We applaud the enterprise, no matter from what sect it springs, and wish it the greatest success. The civilization of our species is one of the noblest efforts of the human mind, and we regret that no efforts have as yet been made to spread the benign doctrines of the gospel among the army and navy of Great-Britain.”

REMARKS.

The Editor of the *Baltimore Mechanics' Gazette*, to whom we are indebted for the above paragraph, labours under a mistake in his last sentence. The army and navy of Great-Britain are supplied with chaplains, who perform Divine Service regularly: And, if we mistake not, it will be found recorded in several numbers of the *Christian Observer*, that the Bible has been distributed among them, in great numbers, by the British Bible and Auxiliary Bible Societies. V.

For the CHRISTIAN VISITANT.

That men of letters should often be disinclined to belief, and still oftener to the espousal, of the Christian Religion, will not appear very surprising, when we consider how diverse is the tendency of the gospel requisitions, from that of the pursuits of taste and science. We shall find, however, that though this aversion springs with some from a fear that the present privations to which the Christian scheme subjects its disciples, will include, if not a total renunciation of their favourite studies, at least an abatement and transference of the zeal which prompts them; yet in others it arises from a belief in the immortality of the soul, somewhat different from that inculcated by the religion of Christ. While the objections of the former are founded on its effects in this life, those of the latter, for reasons soon to be mentioned, extend to its influence in another world.

The tenets of the ancient schools, and the traditions of barbarous nations, teach mankind that they are not solely indebted to Revelation for the invaluable doctrine of the immortality of the human soul.— Without subscribing to the dogmas of the one, or the deliriums of the other, the man of letters yields his cordial assent to an opinion fortified by such universal concurrence, and so congenial with the propensities of that mind which enables him to judge of its merit. As what may be termed the happiness of this class of men consists principally in the delight attendant upon scientific investigation, so they are led to hope, that a future state may only open a wider field, to be amplified to all eternity, for the exercise of those powers which constitute the glory of our nature, and argue the omnipotence and the mercy of Him who is their Creator.

The Christian Religion, indeed, sanctions the doctrine of the continual progress of the soul towards perfection; but even this pleasing thought loses its charms in the contemplation of the philosopher, when restricted to a perpetual advance in the mystic knowledge of the Divine nature, and an unceasing enlargement of the moral capacities. Biassed by the superiority which his partial estimate assigns to the intellectual above the moral faculties of man, he is induced to withhold his credence from a system that will neither compass nor countenance his favourite principles, and which ennoble hereafter what his pursuits had rendered indifferent here. The Astronomer and the Philosopher, whose enquiries are conversant with the wonders and magnificence of creation, may repress, in a measure, the terrors of dissolution, and hail its moment as the entrance upon a state in which the veil shall be rent from the great arcana of nature, and truths shall be unfolded that, with their mortal endowments, they were neither able to conceive nor illustrate.

The fallacy upon which this reasoning is grounded, I shall at present forbear to discuss, with the hope of seeing it treated in an able manner by some other correspondent. It may not, however, be amiss to observe, that the genius of Newton could conciliate the sublime pursuits of philosophy with a sincere acquiescence in the sublimer truths of the gospel; and a bright catalogue of names might be adduced of those who, if the opinion treated above involves such a consequence, were willing to surrender the desire of endless intellectual improvement for the humble anticipation of those raptures which they were taught to believe would attend the eternal fruition of the presence of the Most High. P.

To the Editor of the CHRISTIAN VISITANT.

SIR,—If you think the following worthy of a place in your paper, you will oblige a sincere friend to religion by inserting it.

Men are too apt to indulge themselves in the frail pleasures of this world—their passions lead them astray; but they follow as it were voluntarily: They pass over this transient life regardless of a future existence, grasping at every destructive allurements, until finally, as they suppose, too late for repentance, they are hurried from that short-lived happiness and engulfed forever in the vortex of misery and torment. They are prone, alas! too prone to the vile attractions of their habitual propensities to consult their future welfare and happiness, until they are too far gone to cherish the least ray of hope. The vain allurements of temporary happiness having enticed them to such a degree, that eagerly grasping it, they have overlooked the source of their eternal felicity. Remorse then paints to them in the strongest colours their most miserable situation, and plunges them in the gulf of distraction. But, oh! Religion! thou comforter of the afflicted—thou who soothest the pangs of the sufferer, alone by the sanction of the Most High, if devoted to thee, the sufferer would be snatched from the yawning abyss of everlasting misery, and placed in the abode of eternal happiness, before the throne of the blessed Redeemer. AMICUS.

TO CORRESPONDENTS.

The communication of D. is inadmissible, in its present shape.— We have already announced our determination to preserve this paper free from party-spirit. We are equally determined to preserve it from all personal allusions. D's communication, we doubt not, has proceeded from pure motives. It evidently flows from a heart, deeply injured by the practice which it so warmly deprecates, and contains many excellent observations; but the application, to an individual in this city, and perhaps to two or three individuals, is so obvious, that no intelligent reader can or will mistake it. The VISITANT is at war with Infidelity, Irreligion, Vice and Immorality; but with the delinquencies of particular individuals it cannot go to war, without impairing, if not destroying its usefulness. We hope these remarks may be satisfactory to D. for the rejection of his article.

C. who has not only furnished us with REFLECTIONS for this evening, but made so much better ones, than we could have done, has our

thanks for the present favour, and is earnestly solicited to continue a correspondence which promises so much pleasure and improvement to our readers.

"A FRIEND OF YOUTH," who recommends to us some extracts from *Baccalaureate Addresses*, by President NOTT, is assured, that in casting about for materials, we had not been so remiss as to overlook the volume, containing these addresses. We thank our correspondent, however, for the hint, which shall be remembered.

A NARRATIVE of the state of Religion, within the bounds of the General Assembly of the Presbyterian church, and of the General Associations of Connecticut, and New-Hampshire, of Massachusetts proper, and of the General Convention of Vermont, during the last year, is received, and shall appear in due season.

The MINUTES of the Shaftsbury Baptist Association, held at New-town, June 7th and 8th, 1815, are also received, and will not be overlooked.

PRAYER,

By Dr. SAMUEL JOHNSON,

ON HIS BIRTH DAY.

O God, the Creator and Preserver of all mankind, Father of all mercies, I, thine unworthy servant, do give thee most humble thanks, for all thy goodness and loving kindness to me. I bless thee for my creation, preservation, and redemption, for the knowledge of thy son Jesus Christ, for the means of grace and the hope of glory. In the days of childhood and youth, in the midst of weakness, blindness and danger, thou hast perfected me; amidst afflictions of mind, body, and estate, thou hast supported me; and amidst vanity and wickedness, thou hast spared me. Grant, O merciful Father, that I may have a lively sense of thy mercies. Create in me a contrite heart, that I may worthily lament my sins and acknowledge my wickedness, and obtain remission and forgiveness, through the sanctification of Jesus Christ. And, O Lord, enable me by thy grace, to redeem the time I have spent in sloth, vanity, and wickedness; to make use of thy gifts to the honour of thy name; to lead a new life in thy faith, fear and love; and finally to obtain everlasting life. Grant this, Almighty Lord, for the merits and through the mediation of our most holy and blessed Saviour Jesus Christ; to whom, with thee and the Holy Ghost, Three Persons and One God, be all honor and glory, world without end: AMEN.

DOMESTIC INTELLIGENCE.

THE CONSTITUTION OF THE MORAL SOCIETY

Of the County of Washington; adopted at the organization of the Society, June 7th, 1815.—To which is added, an Address, exhibiting the objects of the Society,

WE, the undersigned, citizens of the county of Washington, in the state of New-York, deeply impressed with the importance of suppressing vice and promoting virtue; convinced also that public and individual happiness depends upon our abstaining from licentious practices, the performance of every moral obligation and an observance of those various institutions which are enjoined in the word of God; persuaded also that public morals may be corrected by the united exertions of numbers, combined for the purpose, with greater facility and certainty than by individuals, do adopt the following articles as our constitution; looking at the same time to the Author of all good for his blessings on our efforts, and confiding in him to countenance such endeavors as shall be well intended and discreetly used, hereby binding ourselves to fidelity and vigilance in observing the obligations imposed, and in promoting the great objects herein contained.

ARTICLE I.—This society shall be distinguished by the name of the *Moral Society of the County of Washington*, and consist of a President, Vice-President, Secretary, Treasurer, and members hereafter

designated. The officers shall be annually elected at a regular annual meeting, by a plurality of votes of the members present, either by ballot or otherwise, as may be determined by a law of the society.

ART. II.—Every person, subscribing this instrument by the consent of the society, shall be considered a member thereof; shall be entitled to all its privileges, and subject to its discipline; shall be liable to admonition, suspension or expulsion for impugning its objects or violating its rules.

ART. III.—Every town in this county is invited to co-operate with the general society, by forming a branch society, to be governed by their own constitution and laws, not incompatible with the constitution and laws of the general society, and by so doing, they may be considered as a branch of it, and be entitled to a representation by their officers and delegates at all meetings of the society.

ART. IV.—Every person on his admission as a member, shall pay into the treasury twenty-five cents, and an annual sum to be regulated by law, not exceeding twenty-five cents. The town or branch societies have the right of regulating their own prices of admission and annual payments, provided they pay into the funds of the general society twelve and one half cents for every admission, and the same sum annually for each regular member belonging to their societies, respectively.

ART. V.—Before admission to membership in this society, the candidate must be approved by a majority of the members present, and take and subscribe in open meeting, the following asseveration. I (repeating his name) do most solemnly promise and engage to live a virtuous and moral life, and abstain from every act that will contravene the designs of this society; to obey its constitution and laws, and use all reasonable measures to inculcate and promote morality, and both by precept and example, strive to reform those who have already fallen into immoral habits.

ART. VI.—This society shall have power, at any regular meeting, either annual or *extra*, to make bye laws; to alter, amend or repeal the same at the discretion of a majority of the members present; and the object thereof shall be as well to regulate the society, and promote the interests thereof, as to suppress vice and immorality, to encourage sobriety, industry, economy, and the harmony and good order of the community: to give countenance and support to the civil magistrates in executing the laws of the state and preserving its institutions. In short, all the moral obligations, imposed by our creator, may and ought to be recognized and cherished thereby.

ART. VII.—The society shall meet on the first Tuesday in June, in each and every year, at such place as may be agreed upon by the society, and at such other times as may be ordered at any meeting thereof. And in any recess, the president shall have power to order a meeting at the place to which the society stood adjourned, at the immediate preceding meeting, giving at least two weeks previous notice.

ART. VIII.—This constitution shall be in force until amended or repealed by a vote of at least two thirds of the members present at a regular annual meeting.

Adopted by a unanimous vote at a regular meeting in the town of Hartford, in Washington county, state of New-York, the 7th day of June, 1815.

ALEXANDER PROUDFIT, *President.*

ZEBULON R. SHIPHERD, *Secretary.*

ADDRESS.

To the Inhabitants of the County of Washington.

FELLOW-CITIZENS,

It is a maxim founded on the word of God, and supported by the experience of ages, "that righteousness exalteth a nation, but sin" is equally their reproach and ruin. The philosopher may speculate, and the scoffer blaspheme, but it is an eternal truth that moral as well as natural causes produce their legitimate effects, and therefore that a flood of corruption will be succeeded by a flood of calamity. There is, however, no sin which a righteous God has more visibly and fearfully chastised upon individuals, and families, and nations, than the

wanton violation of his holy Sabbath. His word threatens, and his providence has erected numerous monuments to the truth of the threatening, that if we "will not hearken to hallow the sabbath day, and not to bear a burden, he will kindle a fire in our gates, and it shall devour our palaces, and it shall not be quenched."

Fellow-Citizens, we appeal to your own observations, would not the great God be just in pouring upon us these threatened calamities? Are not our streets frequently crowded with travellers on the holy sabbath? Is not the peaceful worshipper often disturbed in repairing to and retiring from the temple of the living God, by persons wantonly entreating upon, and prosecuting their journeys on that day.

Is not the intemperate use of ardent liquors another offence against God which mournfully prevails in our country? Are not the bounties of his providence in many instances, our rye, our corn, our potatoes, and other productions of the earth, converted into instruments of rebellion against him the Giver, and injury to ourselves, and to each other? Are not these productions of the ground, which were designed for supporting the life and promoting the comfort "of man and beast," mournfully prostituted, and by their prostitution disease is brought upon the body, guilt contracted upon the conscience, estates are wasted, the peace of families disturbed, and the interests of society materially injured? Amidst the indulgence of these impieties and immoralities, must not the judgments of a righteous God be expected? nay, fellow citizens, have not his judgments been evidently inflicted, and severely felt? Not to mention the epidemics which have again and again visited our land, destroying the persons, and the fires which have consumed the property of our citizens, has not our commerce been almost annihilated, and our country at last involved in the horrors of an expensive and sanguinary war? True it is, our calamities have hitherto been light, infinitely light, compared with our deserts, and with the scourges under which other nations have been groaning. Although no people on the globe have been exalted like us with the enjoyments of our rights civil and social, and with the various blessings of life, and perhaps no people is chargeable with a more wanton prostitution of them; yet the tempest which has been most fearfully beating upon other nations, has merely lowered over us; the cup of indignations which they have been long drinking to the dregs, we have no more than tasted. This display of distinguishing forbearance on the part of heaven, is an appeal to our gratitude, while the judgments occasionally executed, loudly address our fears, and call us to turn to the hand that smiteth us. The very situation of the moral and political world at present, is an awful admonition to circumspection in our own conduct, and vigilance over the conduct of others. It is probably the LAST TIME particularly designated in divine revelation. The twelve hundred and sixty prophetic days, or forty-two months, mentioned in the Old Testament and the New, have nearly elapsed, and the conflict which has long been maintained between the man of sin and the true followers of the Lamb, is probably near its close.

It is the opinion of many, and perhaps the most profound commentators, that "the beast out of the bottomless pit which is to make war against the witnesses and put them to death," is shortly to execute his awful work: "when there shall be wars and rumours of wars, and distress of nations, and tribulation" such as have not been since the beginning of the world. Amidst these apprehensions let us, with united hearts and hands, rear up the standard, and ask, "who is on the Lord's side?" who is on the side of virtue and morality and religion? As individuals do we consult our personal welfare and peace; as citizens do we regard the prosperity of our common country; as professed christians do we revere the sacred ordinances which are delivered to us, sealed with the blood of our Master; as parents do we consult the best interests of our children, and our children's children, let every man not only rouse his own heart, but endeavor to interest the heart and strengthen the hand of his neighbor; let us, by a union of deliberation and effort, aim at suppressing every impiety or immorality by which the honour of our God is reproached, his spirit grieved, and the order of society disturbed. If the cloud which has again collected over the nations, is to burst forth with threatened fury, blessed will be the person, or family, or nation, which shall be

found with their "garments unspotted by the general pollution." The storm shall not burst forth until "a mark is put upon the foreheads of the men who sigh and cry for all the abominations which are done in the midst of the land."

PROPOSALS for publishing by subscription, "A compendious view of the leading principles and doctrines of Theology, natural and revealed, connecting with the latter a concise exhibition of the evidences of the Christian Religion," by the Rev. Samuel S. Smith, D. D. L. L. D. late President of the College of New-Jersey, are in circulation in this city. This work, comprised in one volume, occupying between 500 and 600 pages, will be neatly printed, bound in calf and delivered to subscribers at three dollars—it is the result of long study, and has undergone the careful revision of its distinguished author, and will undoubtedly be esteemed a most useful and valuable acquisition to the Christian World. His numerous pupils will regard it as a memorial of their reverend and learned professors's highest solicitude for their immortal interest. Every son of Nassau throughout the United States, and of this city in particular, will be emulous to avail themselves of an opportunity of testifying their profound respect for their accomplished and venerable preceptor, by promoting the liberal subscription of a work, the profits of which will essentially contribute to the comfort of his declining years. [N. Y. Eve. Post.]

The ORANGE BIBLE AND TRACT SOCIETY, of Orange county, N. Y. held its annual meeting at the Goodwill Meeting-house, on Tuesday June 13, 1815; and after sermon by the Rev. E. Fisk, from Psalms, chap. 138, ver. 2—"Thou hast magnified thy word above all thy name," was opened with prayer by the Rev. A. King.

The report of the Board of Managers was received; ordered that it be printed in three of the papers of this county.

The annual election was then held, and the following persons appeared duly elected.

REV. ANDREW KING, President;
REV. M. FROELICH, 1st Vice-President;
REV. METHUSELAH BALDWIN, 2d Vice-President;
REV. JOHN JOHNSON, Secretary;
REV. ARTHUR J. STANBURY, Clerk;
DR. CHARLES FOWLER, Treasurer.

MANAGERS.

Reverends C. Cummins, E. Fisk, J. I. Ostrom, I. Van Doren, G. Stewart, J. Scrimmour, O. Grier, J. H. Thomas, Drs. D. A. Arnell, P. A. Millsbaugh, Eusebius Austin, J. Barber, Esq. Messrs. L. Halsey, W. Philips, H. Fowel, J. Mould, W. Shaw, L. Smith, A. Dickerson. [Montgomery Ind. Rep.]

Annual Meeting of the BIBLE and PRAYER-BOOK SOCIETY, of the Western District.

In the benevolent and pious designs of disseminating the Gospel among the poor and needy, the Auxiliary Bible and Common Prayer Book Society of the Western District of the State of New-York, held their first annual meeting in the village of Manlius, Onondaga county, on the 21st of June. Gentlemen were present, both of the clergy and laity, from different parts of the country.—Divine service was performed by the Rev. Mr. Baldwin of Utica, and an appropriate and well adapted discourse delivered by the Rev. Mr. Nash, of Otsego—After which the following persons were elected as officers of the Society according to the constitution:—

REV. DANIEL NASH, Vice-President;
REV. WM. A. CLARK, Corresponding Secretary;
REV. DANIEL M'DONALD, Recording Secretary;
MR. AZARIAH SMITH, Treasurer.

MANAGERS IN ADDITION TO THE CLERGY.

Hon. Nathan Williams, Utica; Mr. Lemuel Baldwin, Paris; Mr. Isaac Smith, Richfield; James O. Wattles, Esq. and Ralph R. Phelps, Esq. Manlius; Mr. Joseph Colt, Auburn; Hon. John Nicholas, Gr.

neva; Mr. Punderson B. Underhill, *Canandaigua*; Hon. Lemuel Chipman, *Richmond*; Mr. Richard Smith, *Batavia*. [*Mantius Times*.]

From the COLUMBIAN.

U. S. Military Hospital, 3d M. D. }
Greenwich, N. Y. June 15. 1815. }

To the Rev. JOHN STANFORD, A. M.

SIR—The patients in the General Military Hospital, Greenwich, for themselves and those that have preceded them, beg leave respectfully to address you, previously to their final discharge from the United States' service. During two years, your unremitted zeal for their moral and religious welfare, has manifested itself in the strongest possible light; your kind and paternal attention, which, without the slightest prospect of reward, has so uniformly been evinced, will forever endear you to our memories. You have not ceased to visit us and administer consolation at the expense of your own health, and during the most inclement weather. We regret that our only return can be that of a grateful acknowledgment; be pleased, sir, to believe that return, though humble, to be sincere—it will remain with us through life, and descend with us to our graves. Accept, sir, our warmest, and most affectionate prayers for your happiness. In behalf of the patients.

(Signed)

SIMON CRYGIER,
GEORGE THATCHER,
DANIEL PARMER.

NEW-YORK, June 16, 1815.

Afflicted Soldiers—The expressions of gratitude contained in your letter of yesterday, for my ministerial service in the General Military Hospital at Greenwich, could not fail to create in my breast the most pleasing sensations. By an incident in Providence, I was informed that you had no attending chaplain to instruct the sick or console the dying. On request of the then presiding steward of the hospital, I have indulged the pleasure of visiting your sick, and almost invariably delivered a discourse every Thursday. These duties were not merely dictated by principles of Christian benevolence, but materially stimulated by your serious attention and grateful acknowledgments, from time to time, for my services. For the sentiments contained in your letter, you will permit me to reply, that whether you continue in the service of your country, or retire to your families, you have a share in the best wishes of your sympathizing friend, and servant in the Gospel.

JOHN STANFORD.

To Simon Grygier, George Thatcher, Daniel }
Parmer, in behalf of the patients. }

From the COMMERCIAL ADVERTISER.

At a meeting of the Citizens of the city of New-York, held pursuant to public notice at the City Hall, on the 30th of June, 1815, to consider the expediency of forming an association for the suppression of vice and immorality.

RICHARD VARICK, Esq. Chairman.

P. A. JAY, Esq. Secretary.

Resolved, That in the opinion of this meeting, it is expedient to form an association in this city, for the suppression of vice and immorality.

Resolved, That, Richard Varick, Col. H. Rutgers, General M. Clarkson, John E. Caldwell, G. H. Van Wageningen, Z. Lewis, L. Bleecker, T. Carpenter, H. Ten Brook, J. Aspinwall, A. Wright, J. R. Murray, A. Russell, J. Thompson, S. Sturges, P. A. Jay, Dr. P. Willson, G. Griffin, Lynde Catlin, R. Havens, George Warner, Joseph Smith, P. W. Radcliff, P. H. Wendover, B. Strong, William B. Crosby, D. B. Ogden, Andrew Morris, S. Boyd, be a committee to prepare a constitution for the said association.

Resolved, That this meeting adjourn until the 14th of July next, to meet at this place, to hear the report of the said committee.

RICHARD VARICK, Chairman.

PETER AUGUSTUS JAY, Secretary.

NEW-YORK, MAY, 31, 1815.—*The Friend's Yearly Meeting* for the state of New-York, commenced in this city on Saturday (7th day) last, and will probably continue in session for a week. It is attended by an unusually large collection of members and delegates of that very respectable society from the different parts of the state and from Canada, for the regulation of the secular and other affairs of the (churches or) meetings and congregations of that class of christians. Public worship is celebrated in their meeting-houses on the sabbath and on other days, to crowded assemblies, and will be performed to-morrow morning, in Pearl and Liberty-streets. Their financial concerns, especially after the exactions and losses by war, must require considerable adjustment; and whether in charitable, legal or prudential cases, being at all times concluded without the aid of secular power, furnish an example worthy of the highest applause and imitation of all civilized communities. [*Columbian*.]

JUNE 19.—*The Sabbath*, we are pleased to remark, is more decently and soberly observed than usual in this city, this spring, since the renewed intent of the corporation to enforce more strict attention to the Sunday laws. The vigilance of the high constable, Mr. Hays, has not been without effect in the case—[and though denominated a *Jew* by the few whom he has displeased by the execution of wholesome regulations, the community will recognize an obligation in his exertions respecting the institution of the *christian sabbath*.] *Ibid*.

JUNE 22.—*A Camp Meeting* of Christians, of the Methodist persuasion, is now holding at Belville, N. J. a few miles from this city, from which a great number of the religious of that denomination have repaired to attend. The weather has been and continues favorable, and the assembly is doubtless very numerous. It commenced on Tuesday, and terminates to-morrow.

INTELLIGENCE FROM ABROAD.

APPENDIX

TO THE REPORT OF THE EXECUTIVE COMMITTEE

TO THE

BIBLE SOCIETY OF MASSACHUSETTS.

A LETTER OF THANKS FROM REV. S. C. THATCHER, TO MESSRS. GEORGE CROWNINSHIELD, & CO.

Boston, June 16th, 1814.

MESSRS. GEORGE CROWNINSHIELD, & SONS,

Gentlemen—At the late annual meeting of the Bible Society of Massachusetts, it having appeared that a quantity of Bibles destined for the Cape of Good Hope, but captured by the private armed ship *America*, had been purchased by the agent of this society in order to be restored to the original owners; and it having been understood that the very favourable terms, on which they were purchased, was chiefly owing to the facilities afforded by the owners of the *America*, it was the unanimous sentiment of the members of this society, that this conduct merited their warm acknowledgements.

They have accordingly directed me to express to you, gentlemen, the high sense which this society entertain of this act of liberality, so honourable in itself, and which contrasts so very advantageously with the conduct of the captors of a quantity of bibles under similar circumstances the last year at Portland.

In the communication, which I am about to make to the British and Foreign Bible Society on this subject, I shall not fail to state how largely we are indebted to your munificence for our ability to restore to that admirable institution this part of their property, and enable them to consecrate anew twelve hundred copies of the word of God to the service of religion and charity.

I am, gentlemen, with sentiments of respect, yours, &c.

S. C. THATCHER,
Cor. Sec. of Mass. Bible society

THE ANSWER OF MESSRS. GEORGE CROWNINSHIELD & CO.

Salem, June 17th, 1814.

REV. SAMUEL C. THATCHER, Cor. Sec. Mass. B. Soc.

Dear Sir—The polite and friendly communication of the Bible Society of Massachusetts, through you, has been received, and the flattering manner, in which so respectable a society has been pleased to express their approbation of our conduct, has our warmest acknowledgment.

That twelve hundred copies of the Sacred Scriptures, captured on board of the ship Falcon by the private armed ship America, owned by us, may again be consecrated to God by the British and Foreign Bible Society, to whom they originally belonged, by any act of ours, affords us great pleasure and satisfaction.

The facility we have afforded to this purchase was always contemplated by us to have been done; the manner, only, was the question.

Be pleased, therefore, to give our best respects to your society, and we most sincerely hope that they will reach their desired haven in peace.

We are, dear sir, with sentiments of respect, your obedient servant.

G. CROWNINSHIELD & Co.

A SECOND LETTER OF THANKS TO MESSRS. GEORGE CROWNINSHIELD & CO.

Boston, June 20th, 1815.

MESSRS. GEORGE CROWNINSHIELD & SONS—

Gentlemen—The treasurer of the Bible Society of Massachusetts having informed the trustees at their late meeting, that you have generously relinquished all claims on the bibles captured by the America and sold at Bath, on the single condition that we pay the duties for them, we cannot refrain from the expression of our gratitude for this second instance of liberality.

I am accordingly directed to offer to you our best thanks for what is in effect a donation of two hundred dollars to the great cause of the diffusion of the bible. It is an act of munificence, which must be regarded with approbation and pleasure wherever it is known, and which, we trust, will be followed by the rewards which always attend any sacrifices which are made for the promotion of piety and charity.

I am, gentlemen, very respectfully yours,

S. C. THATCHER.

A LETTER OF REV. MR. THATCHER TO JOSEPH TARN, ESQ. ASSISTANT SECRETARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY RELATING TO BIBLES CARRIED INTO BATH.

Boston, June 11th, 1814.

JOSEPH TARN, ESQ.

Dear Sir—The fortune of war has again interrupted the benevolent designs of the British and Foreign Bible Society, and brought to our shore another invoice of bibles destined for the Cape of Good Hope. The ship Falcon, bound to that port, was lately captured by the privateer America of Salem, and brought into Bath, in the District of Maine. As soon as it was known, that among the articles of her cargo was a number of bibles apparently belonging to your society, our treasurer and assistant treasurer immediately took measures, on their own responsibility, for securing them; and happily succeeded in purchasing them at a low rate. At the late annual meeting of our society, their proceedings were ratified, and they received the thanks of the meeting for their anticipating the wishes of every member. I have now the happiness of saying, the books are again the property of the British and Foreign Bible Society, and wait any disposition your committee may be pleased to make of them.

We should be most happy to send these books ourselves to their original destination; but the unhappy war between our two countries forbids this gratification. We indulge the hope, however, that our government will permit us to send them in a cartel to Halifax, or some port in Great-Britain, and have to request you to mention where it will be most convenient to receive them.

I have not yet received the letters and invoices, which were found on board the Falcon. I hope shortly to receive them, and will then write you on the subject more particularly.

I am, dear sir, yours, with great esteem,

(Signed)

S. C. THATCHER,
Cor. Sec. to Mass. Bible Society.

MR. TARN'S ANSWER.

Spa Fields, London Sept. 17th, 1814.

Dear Sir—I embrace the opportunity by the present cartel, to acknowledge the receipt of your two esteemed favours of the 5th May and 11th June last, both of which I have submitted to the committee of the British and Foreign Bible Society; who have instructed me to request that you will have the goodness to convey to the Massachusetts Bible Society, their cordial and unanimous thanks for their very liberal and fraternal conduct, which has manifested itself in the repeated instances your society has embraced to prove, that however nations may be divided by jarring opinions upon political subjects, there is a common principal influencing those who are citizens of Zion; which induces them to promote its welfare, and to aim at mutual co-operation in extending the knowledge of that Redeemer, to whom is given the uttermost parts of the earth for his possession.

The renewed instance of liberality and christian fellowship manifested by the Massachusetts Bible Society, in promptly purchasing the large investment of bibles and testaments, per the Falcon, intended for the Cape of Good Hope, has confirmed the high opinion previously entertained by our committee of the christian philanthropy of their fellow labourers in the diffusion of scripture truth, on your side of the Atlantic. They, therefore, unanimously resolved to request, that your society will do them the further favour to accept of the bibles and testaments at the price you have paid for them, and to circulate them according to your discretion; as the English copies will readily find readers, and the dutch bibles will be highly acceptable to the numerous Dutch colonists in some parts of America.

It will be necessary that you inform me of the amount paid for the books by your society, in order to enable us to settle with the underwriters, with whom the same were insured.

The Rev. Mr. Owen, together with his colleagues, Messrs. Hughes and Steinkopff, have been much out of town, attending the meetings of Auxiliary Bible Societies, since the receipt of your letters; there is, however, a probability that Mr. Owen may return to town previously to the sailing of the cartel, in which case I shall request him to address a few lines to you upon this gratifying subject. Should I be disappointed in this, I trust, sir, you will accept of the present communication as expressing the sentiments of the committee of the British and Foreign Bible Society, as well as present circumstances will admit—and believe me to be, dear sir, your faithful and obedient servant,

JOSEPH TARN,

Assistant Secretary and Accountant.

[TO BE CONCLUDED.]

STATEMENT.

Of the Receipts and Expenditures of the Massachusetts Bible Society from June, 1814, to June 1815.

1814,			
June,	Balance on hand from last year,	- - -	\$ 2333 63
	Collection after anniversary sermon,	- - -	225 56
	Dividend on stock,	- - -	45 00
	Donations and subscriptions the past year,	- - -	2611 93
	For bibles and testaments sold,	- - -	61 00
			<u>\$ 5377 12</u>
1815,			
June,	Cash paid for bibles captured by the America, and transportation from Bath,	- - -	704 50
	Donation to N. Y. Bible Society,	- - -	300 00
	Donation of 600 bibles to Messrs. Mills and Schermerhorn, paid R. Ralston, Esqrs. drafts,	- - -	355 00
	Paid J. Elliot for printing,	- - -	59 50

Paid transportation and freight of bibles and testaments from Philadelphia and Hartford, -	46 89
Paid J. Simonds for services in collecting funds, obtaining subscriptions, &c. -	76 25
Paid A. J. Allen for stamping bibles, -	11 33
Paid for bibles and testaments the past year, -	2182 16
To balance in treasurer's hand, -	1631 49
	<hr/> \$ 5377 12

Boston, June 8, 1815.

(Errors excepted.)

JOHN TAPPAN, Treasurer.

ORDINATIONS.—On Friday, the 26th of May, the Rev. TITUS STRONG, was admitted to the holy order of Priesthood, by the Rt. Rev. BISHOP GRISWOLD, and on the same day instituted Rector of St. James's Church, in Greenfield, Connecticut.

On Wednesday the 21st ult. the following gentlemen were ordained in Newburyport, N. H. as missionaries, viz. Messrs. JAMES RICHARDS, HORATIO BARDWELL, DANIEL POOR, EDWARD WARNER, and BENJAMIN C. MEIGS. The day was fine, and the occasion attracted a large concourse of people. The number of ministers present, was from 1 to 200; and the number of communicants at the sacramental table from 7 to 800. Introductory prayer by Rev. Dr. MORSE, of Charlestown. Sermon by Rev. Dr. WORCESTER, of Salem. Consecrating prayer by Rev. Dr. SPRING, of Newburyport. Charge by Rev. Dr. DANA, of Newburyport. Right hand of fellowship by the Rev. Mr. EDWARDS, of Andover. Concluding prayer by the Rev. Mr. PAYSON, of Portland.

LIBERAL DONATION.—The Grand Royal Arch Chapter, of Freemasons, of the state of Vermont, have given, out of their funds, One Hundred Dollars, to the Foreign Missionary Society of the U. S. for propagating the gospel in foreign parts.

RELIGIOUS INSTITUTIONS.—Among the acts, passed at the last session of the Legislature of Massachusetts, are the following:—To incorporate Trinity Church in Bridgewater: The Pastor, &c. of the first Presbyterian Church in Newburyport: To incorporate John Sylvester, John Gardiner, and others, into a Society for religious purposes: To incorporate the first Congregational Society in New-Sharon.

BOSTON, MS. MAY 31, 1815.—A sermon is to be preached at the Old South this evening, by the Rev. Mr. Thayer of Lancaster, and a collection made for the benefit of the Evangelical Missionary Society. The chief object of this society is to aid in the settlement and support of respectable, well educated, and pious ministers in places where they are unable to support them. They are also employed as teachers of youth.

Though one of recent origin, this society has already effected the settlement of two highly respectable ministers in the district of Maine, one at Ellsworth, and the other at Jackson. Mr. Nourse at Ellsworth instructs from sixty to eighty children ten months in a year, and the Selectmen of Ellsworth report to the society, that a number of young persons are already qualified to become teachers. They will be employed in the neighboring towns and plantations.

It is hoped that the important objects of this society, the truly evangelical manner in which they are pursued, and the very respectable character of the preacher, will ensure a large assembly and a liberal contribution.

The Episcopal Convention was held yesterday at the Trinity Church. The prayers and portions of Scripture were gracefully read by the Rev. Mr. Cooper of Hanover. And an elegant and pathetic discourse delivered by the Rev. Mr. Eaton, Rector of Christ's Church, in this town; from these memorable words of the Evangelic Prophet: "For Zion's sake will I not hold my peace; and for Jerusalem's sake

"will I not rest, until the righteousness thereof goeth forth as brightness, and the salvation thereof as a lamp that burneth."

MIDDLESEX CONVENTION assembled at Hamilton's Hotel, in Concord, agreeably to adjournment, May 16th, 1815. T. MERRICK, Esq. Moderator, *pro tem.* Rev. N. WHITMAN, Clerk, *pro tem.* The Rev. Mr. WHITMAN, and the Rev. Mr. PACKARD, joined in addressing the throne of Divine Grace. The convention proceeded to hear communications from similar conventions, and from individuals relative to the objects of this meeting. After fully hearing communications, and freely expressing sentiments deemed pertinent on the occasion, the convention unanimously resolved as follows, viz:—

1. That from information received from various parts of this and other States, it appears that a determination to enforce the laws for the due observance of the Sabbath is continually becoming more general, and is executed with laudable zeal and prudence. This information confirms the hope and expectation, that towns which have not yet actively engaged, will soon unite their exertions, and that the great object of this and other similar conventions will be completely effected. In this hope, and in humble reliance on the blessing of Heaven, we unanimously resolve, that we will persevere in our exertions according to the spirit of former resolves of this convention.

2. That the exertions of the people in a large number of towns, of Tythingmen and other civil officers, to enforce the laws for the due observation of the Lord's day, meet the cordial approbation of this convention.

Voted, 1. That a committee be chosen to digest the information this day received, and such other information as they may possess on the subject, and procure its publication, together with these resolves, in the Boston newspapers.

Voted, 2. That Rev. E. Ripley, Rev. N. Whitman and S. Hoar, Esq. be this committee.

Voted, 3. That the Rev. Mr. Stearns, of Bedford, be a delegate to meet the Essex convention on the first Wednesday of October next.

Voted, 4. To adjourn this meeting to the second Wednesday of October next, at 10 o'clock, A. M. at this place.

JUNE 14.—On Monday a Masonic Funeral Service was performed by the Grand Lodge of this State, in Concert-Hall, in memory of Dr. JOHN WARREN, one of its First Grand Masters. A voluntary by Dr. Jackson opened the solemnities. The Rev. Mr. Eaton, Chaplain of the G. L. read prayers and lessons suitable to the occasion—a dirge, written by the R. W. and Rev. Mr. Harris, was sung by a choir of amateurs—to this succeeded an eulogy on the life, merits, and services of the deceased, by the Rt. W. and Hon. Josiah Bartlett; which was followed by an ode, also written for the occasion, by Mrs. Rowson; and closed by the benediction of the Grand Chaplain. The exercises were extremely impressive and solemn; and the hall was appropriately and richly decorated. Of the numerous company present, was an interesting assemblage of ladies, including the relatives of the deceased; His Excellency Governor Strong, Lieut. Governor Phillips, the President of the Senate, the Hon. Messrs. Allen, Fales, Lloyd, Welles, &c. of the present and late Council, most of the Rev. Clergy of this town and Charlestown; and many strangers and citizens of distinction.

OBITUARY.

DIED.—] PORTUGAL. In Lisbon, BARTOLOZZI, the celebrated engraver. He was born in Florence, in 1723.

LOWER-CANADA. At Point Fraser, Murray Bay, June 16, Col. MALCOLM FRASER, aged 82. He was an officer in the victorious army of Gen. Wolfe, and resided in the country from the conquest to the period of his death; where he was at all times honoured and respected as one of its principal worthies.

VERMONT. In Waltham, June 5, ISAAC HOBBS, aged 73, murdered by his son-in-law! In Parkerstown, June 15, Mr. ANDREW F. EASTERBROOKS, son of Richard Easterbrooks, Esq. of Sherburne, aged 19. He was a youth of great promise. The Rev. Mr. Parsons, of Pittsfield, delivered a pathetic discourse at his funeral, at Sherburne. In Rutland, Miss MELINDA CURTIS, daughter of Mr. Philo Curtis, aged 19, an exemplary professor of religion, and possessed of extraordinary merit, as to talents, virtues and accomplishments. The Rev. Heman Ball delivered at her funeral, an appropriate sermon.

rom 2d verse of the 96th Psalm "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." In Burlington, June 19, Mrs. BRULAN CHITTENDEN, wife of Mr. Giles T. Chittenden, and daughter of the Hon. Truman Chittenden, aged 24.

NEW HAMPSHIRE. In Barnard, Mr. WILLIAM FREEMAN, a valuable member of society, and as a Christian ever mindful of his duty to God. He died in full assurance of eternal felicity. "Blessed are the dead, that die in the Lord." In Walpole, June 12, Mrs. SUSANNAH GILMORE, wife of Mr. Apollos Gilmore, aged 39. A strong and cultivated mind, a heart early sanctified, and constantly glowing with piety, rendered her dear to her friends, and an ornament to the church. In Alstead, suddenly, of the spotted fever, Miss POLLY WILLIAMS, aged 20. In Westmoreland, Mr. JOHN WHEELER, aged 33.

RHODE-ISLAND. In Providence, May 24, AMOS MAINE ATWELL, Esq. aged 50. He was Deputy Grand Master of the Grand Lodge of Freemasons of that state, member of the Town Council of Providence, and President of the Federal Adelpi Society. His firm confidence in the sufficiency of Christ, to purify his soul for a state of blessedness, enabled him to hail the King of Terrors as the Prince of Peace. Miss MARY MUNRO, only daughter of Capt. Thomas Munro, aged 39. Mrs. RUTH APLIN, widow of Mr. William Aplin, and the daughter of the Hon. Jonathan Nicholas Gardiner, Esq. aged 73. In Patuxet, Mrs. CHLOE HORTON, widow of Mr. Amos Horton, aged 75.

MASSACHUSETTS. In Boston, JAMES IVERS, Esq. aged 83. Mr. EDWARD PRINCE, aged 65. Miss ABIGAIL SELBY, aged 73. Capt. EPPES SARGENT, Jr. aged 26.

CONNECTICUT. In Trumbull, June 10, Mrs. JERUSHA FAYERWEATHER, wife of Mr. Zalmou F. While extricating a hen, which was caught by the neck, in a crack of the fence, a cock flew up and struck his spurs into the head of this unfortunate woman, which brought on the lock jaw, and terminated her life in a few days.

NEW-YORK. In New-York, June 27, Miss ELIZABETH M'EVERS LEROY, in the 16th year of her age, daughter of Jacob Leroy, Esq. deceased. On Saturday, the 24th inst. JAMES M'BRIDE, son of Walter M'Bride, by accidentally taking poison, the day before. The particulars are as follows: The young man was an apprentice to Mr. Kelly, cabinet-maker, who had sent him to Mechanic-Hall, to put up a beaded, where he had often been before for the same purpose. Unfortunately for him, in the room where he was at work, on the mantle-piece, stood a bottle, and a tumbler by the side of it, containing corrosive sublimate mixed with spirits of wine and brandy, used for the purpose of destroying bed-bugs; and he being warm and thirsty, took up the tumbler which had some poured out in it, which he supposed to be wine, and took two or three swallows. In that instant he fell. He got up and went out of the room, and asked a woman of the house what was in the tumbler on the mantle piece. She told him it was poison. Being then greatly alarmed, he hastened to the house of Dr. Stevens, in Fair-Street, when he received every practical aid, without effect, and died in about 22 hours after he took it. Thus, by the carelessness of the person who left it there, has this amiable young man, in the 18th year of his age, ended his days, and left his fond and disconsolate parents to mourn his untimely end. A warning to gentlemen who board in those houses where they leave their poisonous draughts, exposed in the bed rooms, or about the house, or they may meet with the same fate. [And a caution to young men or old, to be careful of drinking any thing like spirits, or of a suspicious nature, without first ascertaining its quality and effects.—*Columbian.*] In Lenox, Madison county, on Saturday, 17th June, JOHN ALLEN, aged 27, and JOHN HARR, aged 14, within one hour of each other; the cause of their death was eating vegetable poison. They were plowing in a field near Capt. Sylvester Beecher's; came to the house about 4 o'clock, P. M. appeared to be in perfect health, took some refreshment and returned to their work.—Soon after they were observed in the posture of holding each other up, and calling faintly for help. The neighbours immediately collected, but to late to afford any relief; the youngest was quite insensible, and the other just able to tell them, "that they had eaten something out of the stream which ran near by." Medical aid was procured with all possible dispatch, and although the physician lived within two miles, Allen expired by the time he arrived. From what could be obtained from Allen and from the violence of the case, it was conjectured they had mistaken the (*Cicuta acutosa*) or water hemlock (by some called *mushrat root*) for sweet cicely and eaten it. They had severe convulsive paroxysms, and apparently much

affection of the brain and nervous system—a coldness and livid appearance of the lips and extremities, with much rattling in the throat soon came on, and death shortly ensued.—The probability is, that this fatal poison produced death in two hours after swallowing it. On examining the stream the Cicuta was found growing near the water's edge, and near where they had been sitting upon the bank lay the tops of some of the poisonous plant, with every appearance of its having been dug from the opposite bank. The stomach of Allen was taken out and dissected by Doctor Tilden, in presence of several physicians, in which was found about a table spoon-full of the root, together with the gastric juice, which was all the stomach contained. The public are particularly cautioned against gathering this plant for sweet-cicely, as they resemble each other, and of all the vegetable poison which this country produces, this is, perhaps, the most deadly. The operation seems to be that of a narcotic. The Sunday following, a very pertinent sermon was delivered by the Rev. IRA M. OLDS, to a very numerous audience, and they were both interred in one grave. At Glenn's Falls, June 12, Miss LAURA ALDEN, daughter of Dr. Seth Alden, deceased, and sister to the lady of Mr. John A. Ferris, in the 19th year of her age.

NEW-JERSEY. In Hope, Sussex Co. Mr. JOHN C. ROHN, aged 80. In Mendham, June 5, Dr. AARON P. DALRYMPLE, a very respectable physician. In New-Hanover, Mrs. RUTH ROGERS, wife of Mr. Abner Rogers, in her 54th year. She was a distinguished member of the Society of Friends. In Trenton, Mrs. WOODRUFF, consort of Aaron D. Woodruff, Esq. In New-Brunswick, on the 24th ult. Mr. HENRY GUEST, father of Mr. Henry Guest, Jr. merchant of Albany, in the 89th year of his age. He suffered, says the *N. B. Times*, the most severe pain for more than five weeks previous to his dissolution, with much patience and resignation to the will of his heavenly father. Frequently he appeared to be filled with love and gratitude to that God from whom, he said, he had received so many unmerited favours through his long life. He early, in his last sickness, took a solemn leave of his friends, saying he did not wish to be interrupted in his prayers to his God, which pious purpose he was enabled, through divin egrace, to perform; for his last words were a fervent prayer, but a few moments previous to his departure. He was charitable to the poor, was possessed of an independent, intelligent mind, opposed to ever species of deception, and uniformly sustained through life, the character of an honest man.

PENNSYLVANIA. In Philadelphia, June 27, Mrs. SARAH WILSON, in the 70th year of her age. In Kensington, Mrs. RACHEL HUGHES, consort of Mr. Thomas Hughes, aged 75. Religious and benevolent, she visited the sick in distress, and her purse was at all times open to their wants.

MARYLAND. In Baltimore, June 24, Mr. GEORGE HUNTER LONG, son of Colonel Long, in his sixteenth year. This amiable youth, cut down like a flower in the spring of life, has left a character of filial piety, spotless morals and religious purity, that has seldom been surpassed, and will never fade. The professors and students of Baltimore college, in which he was educated, will long remember his exemplary conduct and endearing virtues, with tears of gratitude and affection.—*Balt. Fed. Gaz.*

VIRGINIA. At his seat in Fauquier county, on the 24th ult. CHARLES LEE, Esq. of Alexandria, aged 58. He was Attorney-general of the United States, under the Administration of Washington and Adams. His character was ever held in high esteem, and most by those who knew him best.—*N. Y. Eve. Post.* In Scotchtown, Hanover co. June 18, Mrs. LAUDON BERKELEY, widow of Mr. L. C. Berkeley. She died, repeating those beautiful lines—"Jesus can make a dying bed, feel soft as downy pillows are: While on his breast I lay my head, and breathe my life out sweetly there."

SOUTH-CAROLINA. Near Charlestown, June 4, Capt. E. D. DICK, of the late 18th regt. of U. S. infantry, killed almost instantaneously in a duel with Capt. Hampton, of the late 43d regt. This unfortunate young man, the victim of a practice abhorrent to every law, human and divine, has left four amiable sisters to lament his untimely fate.

GEORGIA. Near Savannah, JOHN BESSENT, Esq. robbed and murdered by a straggling gang of six Spaniards. Mr. B. was greatly esteemed and respected, and his untimely and horrid exit, is the subject of general lamentation. He was Collector of Savannah, and had with him, when murdered, 12,000 dollars in Treasury Notes, 8,000 in Bank Bills, 150,000 in bonds and specialties, all, except 3,000 dollars, the property of the U. S.

POETICAL DEPARTMENT.

SONNET ON SABBATH MORN.

By Dr. Leyden.

With silent awe I hail the sacred morn,
That scarcely wakes while all the fields are still!
A soothing calm on every breeze is borne;
A graver murmur gurgles from the rill;
And echo answers softer from the hill,
And softer sings the Linnet from the thorn;
The sky-lark warbles in a tone less shrill,
Hail, light serene! hail, sacred Sabbath morn!
The rooks sail silent by in airy drove;
The sky a placid yellow lustre throws;
The gales that lately sigh'd along the grove,
Have hush'd their downy wings in dead repose;
The hovering rack of clouds forget to move:
So soft the day when the first morn arose!

ON THE DEATH OF HENRY K. WHITE.

By Thomas Park.

TOO, too prophetic did thy wild note swell,
Impassion'd minstrel! when its pitying wail
Sigh'd o'er the vernal primrose as it fell.
Untimely wither'd by the northern gale.
Thou wert the flower of primrose and of prime;
Whose opening bloom, mid many an adverse blast,
Charm'd the lone wanderer through this desert clime,
But charm'd him with a rapture soon o'ercast,
To see thee languish into quick decay,
Yet was not thy departure immature?
For ripe in virtue thou wert rest away,
And pure in spirit, as the blest are pure;
Pure as the dew-drop, freed from earthly leaven,
That sparkles, is exhal'd, and blends with heaven!

SONNET, BY HENRY KIRKE WHITE.

Written at the Grave of a Friend.

FAST from the West the fading day-streaks fly,
And ebon night assumes her solemn sway;
Yet here alone, unheeding time, I lie,
And o'er my friend still pour the plaintive lay.
Oh! 'tis not long since, George, with thee I woo'd,
The maid of musings by yon moaning wave;
And hail'd the moon's mild beam, which now renew'd
Seems sweetly sleeping on thy silent grave!
The busy world pursues its boisterous way,
The noise of revelry still echoes round;
Yet I am sad while all the world is gay;
Yet still I weep o'er thy deserted mound.
Oh! that like thee I might bid sorrow cease,
And 'neath the green-sward sleep—the sleep of peace

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